Understanding Implicit and Explicit Bias

A study rooted in the theories of worldview and conceptual change.

Implicit bias describes the feelings and thoughts a person carries towards other people, situations, and experiences or associated stereotypes without their conscious knowledge.

An explicit bias (or a conscious bias) results from learning and exposure over time. A person generally uses their explicit bias when interacting with a group or society that is outside of their first culture or primary group. This includes things such as race, ethnicity, education level, and even age (Burgess and van Ryn, 2004).

A modified version of the research question?

What would happen if you engaged in a situation using a culturally conditioned conceptual framework without the understanding that this framework existed?

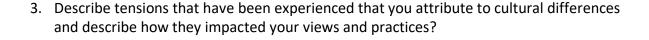
Discussion

1.	Where did your	concept of go	od (lea	dership,	missions,	medica	l care,)	originate? (
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- a. Parents
- b. Mentor
- c. Education
- d. Experiences

e.



4. Imagine this framework is challenged? What do you think would happen? Would the framework change OR would you use the framework to interpret the situation and make decisions?

5. What would lead or has led to changes in your conceptual framework?

Conceptual Framework

	Incomplete	Inaccurate		Incommensurate	
Existing Framework	Missing	Different (False) belief	Different (Flawed) mental model	Category mistake	Missing schema
Catalyst for change	Gap Filling	Belief refuted, replaced or ignored	Many beliefs or assumptions refuted or holistic confrontation	Reassignment to an alternative category	Build new or reassign to new schema
Changed Framework	More complete understanding	Belief revision	Mental model transformation	Categorical shift	Schema creation

Adapted from Chi, 2013.

Barriers to change

- Rules. National organizations are not able to dictate change through rigid structures.
 Instead, missionaries see these restrictions as burdensome and a distraction from engaging in the second culture.
- Set theological or doctrinal convictions. When missionaries move into the local church in a second-culture setting with an agenda, such as changing doctrinal beliefs, they are unwilling to examine cultural differences and hold tightly to their first-culture truths.
- Unrealistic expectations. Second-culture leaders who expect to come and make
 leadership impact immediately become frustrated. Their focus on impact takes away
 from the intentionality needed in understanding their own worldview and a
 willingness to assimilate new ideas into their worldview (Wesch, 2018).
- Inability to adapt to shifts. In Josiah Venture, the roles of second-culture workers
 changes; additionally, strategies and programs in national organizations change over
 time. These shifts can cause fluctuation; as a missionary experiences new
 information and challenges they need an ability to adapt.

Catalysts for change

The following themes emerged as potential catalysts for change included:

	Entering a second culture significantly disrupts the life		
Disorientation	and leadership of a missionary.		
	Language deeply shapes the content and process of		
Language	thought within a leader (Hiebert, 2008).		
	Culture connects how a person relates the past, present,		
Differentiations in Time	and future (Kearney, 1984).		
	Culture embeds mental maps used to explain the world		
Variances in Space	and how it operates.		
	Perception is the lens that assigns meaning (Kearney,		
	1984); assumptions are perceived truths in a worldview		
Perceptions and Assumptions	system (Kearney, 1984).		
	Culture embeds a sense of right and wrongs ideals		
Differences in rights and wrongs	(Moreau, 2009).		
	Missionaries may encounter new experiences,		
	information, or knowing that adds missing elements and		
	develops and enhances existing frameworks (Chai,		
New information	2013).		

Keys to Adaption

- A Calling
- Navigating Paradox
- Character Qualties
 - Humility
 - Patience and Adaptability
 - Bold Faith
 - Relationship Focused and Team Oriented